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The Baptist Record

—THY KINGDOM COME—

OLD SERIES
VOLUME XLV.

JACKSON, MISS., November 20, 1923

NEW SERIES
VOLUME XXV, No. 48

Pastor J. A. Bass goes from Cascilla Mississippi to Blakey, Ky., preaching there and at Dalna.

Isn't it the truth? How many of us have found it out by experience? Hambone says, "Ef'n yo lets yo-sef git mad at a fool, he's apt t' git de bes' uv you!"

In the recent session of Forrest county circuit court, Pastor J. C. Richardson was made foreman of the grand jury. It is a good sign when preachers are willing to render civil service.

Dr. R. W. Hall retires from the State Health Board, Department of Vital Statistics. He has standardized the work of his department, secured recognition from the Federal Health Department, and given the state one of its best advertisements.

Pastor J. W. Miller of Lumberton says that the articles in the Record from a brother at Lumberton do not represent the attitude of the church there, which is with the organized work from center to circumference.

It takes 3,000 gallons of syrup and 3,000 bushels of sweet potatoes to feed the 500 boys and girls at Mississippi Industrial School, and they raise and make it all themselves. Prof. Jacobs is doing the state a great service in the training of these future citizens.

The Baptist Worker rejoices that the Foreign Mission Board is badly in debt. The difference between us and the people whom the "Worker" represents is that we will pay that debt while the Worker's folks are making no serious effort to pay the debt they owe the world, of giving it the gospel, but is instead kicking about those who are paying it.

Dr. John Clifford, the most prominent Baptist preacher in England, passed away on the 20th of this month. He was 87 years old and he was the first president of the Baptist World Alliance. At the recent session in Stockholm, though absent on account of ill health, he was elected honorary president. Along with other Baptists in England he refused to pay the tax for the support of the Episcopal institutions and his household goods were sold as a penalty. He was the recognized leader of Nonconformists, an outspoken advocate of freedom of conscience, and a man with the courage to have convictions.

A layman at the recent State Convention told of having become the victim of the tobacco habit before conversion. After he became a Christian he was on a railway train and went into the smoking car to indulge in the usual cigar. Here he was thrown with men who were using the most profane and obscene language. He lifted up his heart to God in earnest prayer to take away the love of tobacco so that he might not be under the necessity of associating with such people. God answered his prayer and he quit. He then gave his money formerly spent for tobacco to God, \$365.00 a year. A little later a Baptist preacher smelling of tobacco, solicited and secured from him money for a Baptist school. But was told that he might thank God that somebody else had quit tobacco, for that is the fund from which this gift came.

The church at Philadelphia has called Dr. Theodore Whitfield of Gulfport. We hope this fixes his stay in Mississippi.

Pastor J. F. Mitchell, of Calhoun City, says they are going to build a \$15,000 church and anybody wishing to help may send to Mrs. Tilden Pryor.

Dr. O. E. Bryan, now the head of the Budget Department of the Southern Baptist Convention, has been elected Mission Secretary of Missouri Baptists.

Brother T. O. Reese, Home Evangelist and T. H. Farr, Gospel Singer are in a good meeting at Starkville. The big church is said to be crowded. This is the second meeting of Bro. Reese at Starkville.

As pretty as a picture! But Brother N. R. Stone says his new church building at Fayette, Ala., is prettier than the picture. We can testify that the picture is great. A three story house with full and up-to-date equipments.

The message sent out by the Baptist World Alliance has been very much discussed. For this reason, and for the further reason that it seems to us a very worthy and historic paper we are printing it in the Record. It is long but every line of it is worth reading and preserving.

Rev. T. E. Waldrop, now pastor of Blake Memorial Church at Lake Helen, Florida, is a native Mississippian and could be brought back home. He was for several years a resident of Laurel, where he was ordained, was pastor of Kingston Church. He was for four years County Superintendent of Education. We hope he may be "laid hold on" by some church or churches in Mississippi.

The Texas brethren are said to have had a great Convention in which the hatchet was buried some more and puffs from the pipe of peace went up like incense. We are glad and believe that they are in the work for a great day ahead. Pastor Frank Norris is said to have made apologies and promises of future co-operation.

Ex-Premier Lloyd George, during his recent visit to Virginia, is reported to have said: "In Great Britain we have both open and close communion Baptists. The Welsh Baptist church to which I belong has close communion and I go there with my wife, who is a Presbyterian. She is not served the communion. This seems hard, yet the fact is that the open communionists are not gaining in England and the close communionists are."—Ex.

The field of controlled journalism contains no more dangerous publication than The Literary Digest. Its pretense of candor and impartiality is carried out with enough cleverness that honest and unsuspecting people in general do not suspect and are reluctant to believe that its slavery to Rome is total and unmitigated. By that policy it worms its way into many public schools to warp and poison the plastic mind of boys and girls in the interest of political Romanism.—The Protestant.

Brother J. N. Miller accepts the call to Centerville and Woodville and will move from Lumberton December 1st.

Sunshine Hawks, a Presbyterian, made the Baptist Hospital a present of thirty copies of the New Testament and Psalms to be put in the rooms for patients. Come on, brother Baptists.

Three joined by baptism at Clinton Sunday and quite a number of others by letter. This is a good preparation for the meeting which begins Sunday with Dr. J. R. Sampey preaching.

Pine Grove church, Jones county, has paid off the debt on its church building and has one of the best houses of any country church in Mississippi. Brother G. F. Austin of Ellisville has led them during the past year.

There is a fine co-operative spirit among the Baptist pastors and churches of Laurel. Indeed, this city seems to be famous for its aggressive co-operation. Last week the four churches united to conduct a B. Y. P. U. Training School. Brother Wilds and Miss Morgan were with them. The pastors were also teachers and a few other members of the church. They got together 220 people in about eight or ten classes and studied as many books in the training course. Every night they had after the classes an inspirational or illustrated address. This has come to be an annual feature of their church work. The editor was glad to contribute an address on the closing night.

The Federal Council of Churches presented to President Coolidge and to Secretary Hughes memorial's urging that the United States cease from its aloofness in European matters and enter some kind of Association of Nations to preserve the peace of the world. They declared: "We believe that the United States should accept its full share of responsibility for bringing about an effective settlement of international problems. There are those who think the government has a mandate from the people to pursue a policy of aloofness. We do not thus understand the situation. The churches have declared, and must declare again, their conviction that generous co-operation among the nations is absolutely necessary to cope with the present hunger, strife, uncertainty and despair of the world. The participation of the United States is indispensable to successful co-operative action."

The men of the Baptist churches in Coahoma county have formed a social union with meetings once a month for fellowship and for the furtherance of the work among them. They meet once a month for a social, devotional, and inspirational hour. Last week they met at Lyon, in the beautiful Baptist church of that little city. Mr. Williams, the County Superintendent of Education, was made president, and made a practical address. It was a meeting of ample freedom of expression and good fellowship. The editor was present by invitation and greatly enjoyed mingling with the brotherhood. He spoke on the impressions of the Baptist World Alliance. Pastors McCall and Vick were happy and every church in the county had representatives present except one. The ladies from Jonestown served delicious refreshments.

WHAT IS THE FINAL AUTHORITY IN RELIGION?

W. C. BOONE, Pastor First Baptist Church, Owenboro, Ky.

THE QUESTION of authority is one of the fundamentals of religion. It was put to Jesus in His day. It is just as pertinent in our own day. There are three separate and distinct answers, each representative of a different school of thought.

The first answer is that man is his own authority; or, as the adherents of this view prefer to put it, the final authority is found in man's inner reason or consciousness.

They admit that man's reason may change in fact, they do say that it is developing constantly, and becoming a better guide with every change. But that it is unstable they freely admit. They claim that moral standards are not based on any inherent rightness or wrongness, but only on the standards of thinking about such questions which exist in the minds of men at the time.

For example, a young man who was a senior at the University of Kentucky said to me last year that one of his professors told his class that polygamy is considered wrong today, because it does not appear to be best for the human race, but that it is quite possible that in a thousand years conditions will so change that polygamy will be considered reasonable and right and quite the proper thing. The same thought is expressed in various other way by modern apostles of Reason.

Now, any sensible, thinking man ought to know that moral conduct is right or wrong because it is inherently so, and not because of what anybody may happen to think about it. If things are right because they appear right to the reason of the one who engages in those things, we shall find some man doing a thing because it is right (as he thinks it is), and another man refusing to do exactly the same thing because it is wrong (for he thinks it is). In other words the same act might be right and wrong at the same time.

To illustrate, when Paul persecuted the church, he did right because he thought it was right; but when he turned about face and labored for the upbuilding of the church, he still did right, because he thought it right then. Paul answers this question very positively, when he assures us that while he thought he did right to persecute the church, he found out later that he had been guilty of great sin. Sincerity of reason, no matter how deep, does not prove correctness of moral conduct.

If one's inner reason is the last authority, Mohammed and Buddha were right, and told the truth, because their reason approved. The barbarian or savage, bowing down to stick and stone, or offering human sacrifice, is doing right, because his conscience endorses his act. There is no end to the contradictions and folly of those who look to human reason as the final authority. The French people enthroned Reason as goddess in the days of their revolution. But they gladly reopened their churches a little later, admitting the failure of the worship of such a deity. The Germans were largely influenced to enter the World War for conquest because of the teachings of the Rationalists. The chief of them all, Nietzsche, died in a mad-house, after his deified reason crashed down from its throne. What unspeakable folly for men to put up their puny intellects against God!

There is a practical application of this. Let us beware lest we fall into similar error. How? By substituting some notion or opinion of ours for the authority of God. Sometimes good people say, "The Bible says so and so, but I think—" Those who thus substitute their own notions for the authority of great inspired doctrines revealed by God's will to men, are guilty of the same mistake, in lesser degree, which is made by those who say the human reason is the final authority. To be sure, there is nothing unreasonable in the Bible, or in the Christian reli-

gion. But the human reason at best is a poor authority for spiritual matters.

The second answer is that the final authority is found in the church.

This is the Roman Catholic position. It is also held by some others. Cardinal Gibbons say, "The church is the organ of the Holy Ghost. She is the representative of Jesus Christ, she is the mistress of truth." The Catholic is perfectly consistent in this. The church is his authority, and the Pope, the head of the church is absolutely infallible. Therefore he may issue decrees, which must be obeyed by all. The church has a right to make law, and to change the teaching of the Bible. It is admitted by learned Catholics, for example, that immersion was the only form of baptism for many centuries, but that the church later changed the form to sprinkling or pouring, because it was within its rights in doing so, as the representative of Christ, with His actual authority on earth. Other things which did not exist in New Testament times are done by authority of church law and decree. "Roma locuta, finita est." "When Rome speaks, the matter ends." Of course this doctrine carries with it the dogma that there is no salvation outside this church.

If the church were really infallible, this might be a good authority. But history shows on every page mistakes of fallible men, including bishops and popes. As long as the church is composed of men of flesh and blood, it is bound to make mistakes. It is not a safe guide for men to follow for their souls.

The practical application of this is the mistake made by those who look to the church for salvation, or for special means of grace. Many depend upon church membership for salvation. Many speak of "joining the church," instead of being regenerated. Many think their names on a church roll give them license to live as they please.

The true church of the New Testament is worthy of all honor and reverence, as an assembly of baptized believers, banded together to witness for Christ. It deserves our loyalty, our love, our support. Christ loved it, and gave Himself for it. But there is a Higher Authority even than this. One is our Master, even Christ, and we are brethren. He is over all things, even His Church.

The third answer is that the final authority in religion is found in the Word of God, the Holy Bible.

The Rationalist will not accept it, because he thinks it old-fashioned and full of mistakes. The Catholic does not accept its authority, because he says, "They (the Scripture) do not contain all the truths necessary to salvation: they alone cannot be sufficient guide and rule of faith" (Gibbons).

But we agree with Paul that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly furnished to every good work." We would say with Isaiah, "To the law and to the testimony! If they speak not according to this word, it is because there is no light in them." The mother of Jesus said to the servants at Cana, "Whatever He saith unto you, do it." So say we, and find what He says in this Book.

Our final test for every doctrine, our final court of decision, our supreme authority in all matters of conscience, is the teaching of the Word of God. It is our only and sufficient rule of faith and practice. We do not accept any creed, except as expressed in the words of Scripture; we do not acknowledge the authority of the church, except as it is an expression of Scriptural authority. We do not acknowledge the correctness of any conscience, except as it is a Spirit-guided, Scripturally-instructed conscience.

There are several reasons why we insist on this with such emphasis. The first is that our only source of knowledge of God, aside from

the works of nature, is found in this Bible. How else can we know of the creation? How can we know God loves man and wants to save him from his sin? How can we know of immortality, of heaven and of hell? How can we know what is good and right, and what will please God? How can we know there is a God at all? We can know these things only through the Scriptures. If we deny them, we have no guide for any spiritual question. If we accept its teachings, we find all needed wisdom for life in this world and in that to come.

Then we accept the authority of the Bible, because it is the book of Jesus Christ. It relates His words, tells of His works, describes His suffering and death, tells of His resurrection, gives His Gospel and His commandments to followers and friends. If we had no Bible, we could not know Him. But in the Bible we see Him, and come to trust Him for salvation, and follow and obey Him for happiness and success.

FINALLY, WE ACCEPT THE AUTHORITY OF THE BIBLE, BECAUSE EXPERIENCE HAS PROVED IT TO BE WHAT IT CLAIMS TO BE, THE SWORD OF THE SPIRIT. WHEREVER IT HAS BEEN READ AND OBEYED, IT HAS HAD A SUPERNATURAL EFFECT IN THE TRANSFORMATION AND GUIDANCE OF HUMAN LIFE. IT WITNESSES WITH US THAT IT IS A SPIRITUAL POWER, USED OF GOD TO TRANSFORM HUMAN HEARTS AND LIVES.

Now, there are three practical applications of the recognition of this authority.

First, Read it and know it for yourself. You cannot obey authority, unless you know what that authority says.

Second, Let it govern absolutely your creed and conduct. Your only question to be, "What does the Bible say about that?" Reasonableness or convenience or any other test will not do to determine the course of either belief or action. "What saith the Lord" in His word—there is the mandate of authority.

Third, Give this whole Bible to the whole world. We believe in missions because we believe the world needs this Book. We can hold it before men who have been following their own reason, or who follow fallible church or creed, or men who have no guide, and we can say, "Here is an authority on which you can depend. Here is God's message to you. Take this, trust the Saviour described herein, obey His commands here, and your life will reach the highest possible standard. There is no higher authority than this: It will never lead you astray."

May He hasten the day when all men will know Him through His Word, and will do His will. Then "Every knee shall bow and every tongue shall confess that Jesus is Lord, to the glory of God the Father!"—Western Record.

A MOST HURTFUL BLUNDER

By E. J. Wesson

We are always making blunders but one of the most serious and hurtful blunders that the churches and pastors have made up till now is about giving to the Lord's work. Giving has been urged and reurged, and urged again as a duty until men have gotten tired of hearing, because they feel that to give is to impoverish themselves. Fully three fourths of the Baptists honestly feel that each dollar given is a dollar gone, that nothing will ever come back for it but the consciousness of having done what was urged as duty, therefore they feel that they just cannot afford to give when they themselves are so hard pressed. This feeling is the result of our blunder in teaching. Had we taught all along, what God has taught us, that giving comes back in temporal blessings no such feeling would exist and giving would be filled with expectations of blessings instead of gloomy feelings of hardships that would follow.

God's word just as clearly teaches that God will give material blessings to those who give

to Him as it teaches that He will give eternal life to those who believe on Jesus Christ. The fact is, almost all of the blessings promised in the Old Testament are material or temporal blessings, and every blessing promised is hinged upon actual obedience to God's commands. Read Deuteronomy the eighth and twenty eighth chapters and see how God hinged every blessing promised upon obedience to what He said. It was do and be blessed, fail and be cursed. Isaiah also said, "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be destroyed with the sword; for the mouth of the Lord has spoken it."—Isaiah 26.

Eating the good of the land meant material prosperity, and it was hinged upon willing obedience. Malachi taught the same thing when he condemned Israel for not giving God His tenth. He said the whole land was cursed because they had robbed God of the tithe, and he told them that if they could bring in the tithes as commanded, God would bestow upon them a material blessing greater than they could care for. He told them that if they did that God would destroy the insects that injured their crops and make them a delightful land, and that all nations should call them blessed—Mal. 3:9-12. The service they were to render was a service in material things and the blessings that should come were to be of the same kind.

Haggai also told the people that they were suffering financially because they had built themselves houses and neglected God's house. That it was God who had sent the drouth upon them because of their sin, and that they should consider their ways and build God's house and He would take pleasure in it and be glorified in it—Haggai 1:1-14.

Joel also told his people that their lamentable condition was the result of their wickedness and their neglect of God's house, and he called on them to repent and said the Lord would send them corn, and wine, and oil till they would be satisfied. Corn and wine and oil are material things, but they were to follow doing what God required. In fact the tenor of the entire Bible is blessings in this life for doing what God commands and afflictions for failing to do what God says. Read the first and second chapters of Joel.

Our blunder on this point has been, and largely is the same now, the result of spiritualizing the blessings promised for temporal service. We have made the payment of the tenth to God come back in spiritual blessings, while God taught that the blessings to be given were material blessings, blessings in fruit and corn and other products of the soil, or labors of the hands. By making the blessings that follow material service spiritual blessings we have made the poor to feel that they could not give because of their material needs, which required all they could make. Would to God that I had been taught from my infancy up that God gives blessings for service of like kind with the service rendered. This is clearly taught. For instance, it is repent and be forgiven, or fail to repent and perish. Believe and be saved, or fail to believe and be damned. Confess and forsake sin and find mercy, or cover the sin and fail to prosper. Wait on the Lord and renew the strength, or fail to wait on Him and suffer spiritual weakness. Honor the Lord and be honored, or despise the Lord and be lightly esteemed. Then of temporal things it is, Honor the Lord with the substance and the barns shall be filled with plenty. Give to God the tithe and be blessed in earthly substance, or withhold the tenth and be cursed by the drouth, the mildew, and the insects. Even Jesus said, Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over, shall men give into your bosom. Luke 6:38. This applied to all kinds of giving. Paul taught the same thing when he wrote, "He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully"—2. Cor. 9:6. By reading you will see

that Paul was talking about giving material help to the needy.

Our blunder in teaching has been the result of a fear that if we tell men to give that they may get material and temporal blessings from God we will cause them to give from a mercenary motive. We have been mighty scarry on that line, and have caused many to feel that giving to God's cause was a hardship, but God was not afraid of any such results. It was He that directed Solomon to write, Honor the Lord with thy substance and thy barns shall be filled with plenty. It was He who had Malachi to write, bring in your tenth and I will bless you and make your land a delightful land so that all nations shall call you happy. Neither God the Father nor God the Son was afraid of creating a mercenary spirit by promising temporal, earthly blessings for giving; why then should we be so afraid to press material blessings for material giving? Why should it be thought any more a temptation to mercenariness to tell men that God will bless them financially for giving their substance to His cause than it is a temptation to spiritual selfishness to tell men to repent and believe and God will save them eternally? Yet we beg men to repent and believe, and tell them of the salvation to be obtained if they will, and the awful sufferings to be endured if they will not; but shrink from telling them that God will bless their labors if they give of their substance to His cause. Poor blunderers we are, and our blundering thus has caused many to withhold more than is meet and suffer poverty. Prov. 11:24.

The fact is this, according to God's word, those who give to God of their substance shall be blessed with more substance, and those who do not give to Him of their substance shall suffer for necessities that will make their financial lot hard to bear. Receiving for giving is God's plan both in things spiritual and things material, and we get back from God blessings in kind for all we do. God never intended for His people to suffer poverty. He does not love to see the nakedness and hunger of the needy. He wants all to "prosper and be in health, even as the soul prospereth," but He has hinged all blessings upon something required of His people and cannot sanction their disobedience by blessing them in disobedience. I honestly believe that if the poorest saint will give to God's cause one tenth of all he or she gets, and will work as God gives strength, doing honestly whatsoever is done, God will bless them financially, just as surely as He will bless them spiritually for worship and spiritual service; and if God does that there would be no real needy among God's people if all would do what He asked. It is right to hold before the saints God's promises of material blessings for material service, for it robs the giving of the sting of the privation that will follow, and causes the giver to look for God to bless, therefore give gladly. It is said of Jesus that for the joy that was set before Him he endured the cross, etc. And because of His suffering God gave Him a name that is above every name. God always blessed His children for doing what He commands, and for giving blesses them in basket and in store. Let us stop our blundering on this point and tell it as a Bible fact that, as sure as God is true, those who give to Him a tenth of what they receive shall receive blessings from Him upon the labors of their hands. The best cure for real poverty is honesty in giving to God. Give and live right and God will bless temporally and spiritually.

FUNDAMENTALS OF SUCCESS.

This book has also the subtitle, Making the Most of Life. It is by a Southern Methodist bishop, H. A. Boaz, and consists of fourteen essays, all gathering about the main theme. All of them are eminently practical and will feed the minds of young men, and young women with wholesome ideals and inspire them with ambition. Published by the Cokesbury Press; price \$1.25.

WALKING IN THE FOOTSTEPS OF JESUS IN HIS MINISTRY OF WITHDRAWALS

(Continued.)

Jesus and his disciples spend a few days in Decapolis where the multitudes follow him. He teaches them and heals their sick and blesses them in many ways. Somewhere in Decapolis the people had been with him and the disciples three days with very little to eat during the time. Jesus has compassion on them and begins to plan for them to have something to eat. The disciples have only seven loaves and a few fishes. Jesus does everything in an orderly way and so he has the disciples to arrange the people in small companies and he miraculously fed them with the seven loaves and the few fishes. The number whom he fed on this occasion was about four thousand men, besides the women and children. After all had eaten to the full, seven baskets full of the fragments were taken up, that nothing be lost. Jesus taught by precept and example that nothing of the things of God should be wasted. He demonstrated on this occasion as well as on the previous occasion of feeding five thousand that he was the source of all the provisions for man and that what he gives the people should be properly used and that nothing should be wasted.

Jesus and his disciples come again to the lake and recross it and land in the vicinity of Magdala and the region of Dalmanutha. The Pharisees and Sadducees are present again and they demand of Jesus a sign. He tells them that they should be able to discern the signs of the time. But he says to them that no sign will be given them except the sign of Jonah. Then he with his disciples recross the lake to the northeastern side near Bethsaida Julian. On the way he cautions the disciples again concerning the leaven of the Pharisees. When they leave the western side of the lake the disciples forget to take bread with them and this furnished him an occasion for teaching them concerning the leaven of the Pharisees. However, the disciples misunderstand and they are troubled about bread. Jesus upbraids their little faith and explains that he means by the leaven of the Pharisees the teaching of the Pharisees. While he is sojourning at Bethsaida Julian a blind man is brought to him and he restores his sight. Jesus enjoins silence and sends him home. Wherever Jesus went he was always doing good, which should be an example for all his disciples.

From Bethsaida Julian Jesus with his disciples visits Caesarea Philippi. He alone with his disciples stays. Then he asks them whom men say that he is, and they reply that some say John the Baptist, others say Elijah, and still others say Jeremiah or one of the Prophets. But Jesus asks further, "Whom say ye that I am?" And Simon Peter, speaking for all the disciples, says, "Thou art the Christ, the Son of the living God." Jesus then says unto Simon, "Blessed art thou Simon Bar-Jonah; for flesh and blood hath not revealed it unto thee, but my Father who is in heaven." Then he says further unto him: "Thou art Peter, and upon this rock I will build my church, and the gates of Hades shall not prevail against it," and I will give unto thee the keys of the Kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." But he charged them not to make him known to the public, thus endeavoring to avoid the hastening of his crucifixion. Here Jesus foretells for the first time his sufferings and death. Peter expostulates with Jesus about the declaration concerning his sufferings, but Jesus rebukes him. He then teaches them concerning self-denial as necessary in his effort to save them. He teaches them further concerning the worth of the soul and declares that if a man should be able to gain the whole world and lose his soul, it would profit him nothing. Then he declares further that the Son of man shall come in the glory of his Father with his angels, and then he will render

(Continued on page 5)

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P. L. LIPSEY, EDITOR

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RENEW PROMPTLY. Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

BURDENED WITH SOULS OR BURDENED WITH DEBT

These words are written with no desire to find fault with anybody, nor to complain of any situation. But they are written with the desire to set some to thinking and to see if we are making the right appeal in our work of missions.

Everybody knows that we have come into a serious situation in that the indebtedness of some of our boards has come to be an object of great concern and occupies a large part of the attention of those who are making missionary appeals. This is not to say that a debt is always wrong in principle or mistaken in policy. We are not now discussing that question. There are those who think that debt incurred in mission work is an honorable and commendable venture in faith; that it means that our boards are giving themselves in utter abandon to trust in God and the purpose to do his work at any cost. There are others who believe it is disobedience to God to incur debt at all; that it is going against the leading of his providence and thus forsaking the wisdom of God for the plans of men. But we are not discussing the right or wrong of debt.

What we are thinking about is which is the genuine missionary appeal, to ask people to pay a debt, or to lay upon them the burden of lost souls. Some one may say the two things are not inconsistent, and that we may strengthen the appeal by including both. That may be true in theory, but it does not seem to work out in practice. Somehow when we begin to talk about the debt of a million dollars, we do not hear the call of the Man of Macedonia, "Come over and help us." Somehow when a preacher makes his appeal to pay off a debt or even a personal pledge, the voice of the Master becomes indistinct and we do not hear him say, "Go ye therefore and make disciples of all nations." We turn men's minds away from the principal thing to the secondary thing. Yea we ourselves have had our minds turned away from the principal thing. The main issue becomes clouded in the minds of speaker and hearer.

Unless we can get back to the main appeal we are in danger of never getting out of debt. An automobile stuck deep in the mud is not apt to pull out with its own power. There must be something outside itself. No appeal to man's pride or even his sense of honest obligation or loyalty to the denominational work will ever pull us out of a hole like this we are in. There is one motive that will do it: The love of Christ constraineth us. When the compassion of Jesus, the love that prompted God to give his Son gets into our heart, the whole machine will move.

Can we get our people and ourselves back on the main line, back to the Christian position, back to the tender mercies of our God? Unless and until we do we are apt to remain mired to the axles. When Paul said "I am debtor both to Greeks and barbarians, both to the wise and to the foolish", he was not thinking of any financial obligation which he and his fellow Christians had to meet. He knew that he was a steward of the gospel and that it was meant for all men. We

can never understand the fiery soul of a missionary and never fulfill our mission to a sin cursed world until we can look into the heart of Paul as we read, "I have great sorrow and unceasing pain in my heart. For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh." To study these scriptures, to take them into our souls and to preach them with a flaming tongue will consume a debt like snow in a furnace. And what is more it will send men on a run to save the lost.

We have nothing but pity for the men who attack the work of the boards with carping criticism and delight to shoot barbed and poisoned arrows at those who are leading the missionary forces. They show no spirit of love for their brethren, nor for the lost. But we do need to get back on the main line of saving the lost for Jesus' sake. When Dr. Willingham came back from his visit to the mission fields, his face was like that of the Master when he said "My soul is exceeding sorrowful". It was his Gethsemane. In all his speeches for missions there were two passages of Scripture that came from his lips like a flaming word. One was, "Behold the darkness shall cover the earth and gross darkness the people". The other was, "God so loved the world that he gave his only begotten Son". There was a pathos in his voice that revealed a soul in deep touch with the secret of God. He had seen something of the answer to Paul's prayer that he "might know Him, and the power of His resurrection, and the fellowship of his sufferings, becoming conformed unto his death".

If we can get the burden of souls on our hearts, we will be rid of the burden of debt on our hands.

JUST AS GOOD

There is a very proper suspicion in the minds of everybody against anything which is advertised as "just as good".

In the first place it bears on its face that it is not the original, but is an afterthought, an imitation, possibly a very poor imitation, or a counterfeit. Furthermore if the best that you can say about anything is that it is just as good, you immediately and naturally question it. You are apt to shake your head or your shoulders and say, "I think I had rather have the original".

Now suppose you hear someone speak of his church or his articles of faith or the practices of his church is just as good as those of some other church. Immediately you conclude that if this is the best that a personal advocate and adherent of any system or institution can say of it, then it comes very poorly recommended. Of course it is the testimony of a partisan who is supposed to see all the good there is in the system, to look favorably upon it and to look lightly upon its weaknesses or faults. He is making the strongest statement he can in its defense or in its advocacy. And the best he can say of it is that it is "just as good".

It is a poor commendation of a mother for her children to say of her that she is as good as somebody else's mother. You know right then that she is not just what she ought to be. Of a really good mother any good boy or girl will say "She is the best mother in the world".

Of any church that is fit for you to belong to, you ought to be able to say "It is the best church in the world". Its doctrines are the best. Its ordinances are those of Christ and the apostles; its practices are according to the scripture. If you don't think that, you ought to get out of it. It isn't fit for you to belong to. If a man has to say of his baptism, or anything in his system of faith and practice, that it is just as good as some other, then his commendation is its condemnation. His apology for it is its death knell. A practice for which you have always to be on the defensive, is not worth defending. An ordinance that does not speak for itself, and which you cannot obey from the heart and advocate as the will of God and the commandment of Jesus Christ,

that ordinance cannot stand the test of a good conscience. An awakened and sensitive and well instructed conscience will never accept something which is pronounced "just as good". It will require full obedience to the voice of God and conformity to the example of Jesus Christ.

PURPOSE OF SOCIAL SERVICE

Social Service covers a wide field and a variety of ministries. It has come to embrace under one head or department, one third of the work of the churches, or one of the three divisions of our organized work. Taken as a whole social service has for its specific field the efforts to improve the physical condition and surroundings of men, while Education addresses itself primarily to the improvement of men's minds, and evangelistic missions looks to the saving of men's souls.

Now what is the point of contact between social service and evangelism or the original missionary work. It is not denied that the efforts to improve physical conditions is a worthy work in itself. But of itself it may not be a purely Christian work. It is possible to conceive of a humanitarian service to men's bodies and an effort to improve their environment without any connection with evangelism. A work of this kind is apt to be abortive and short lived. Its perpetuity depends on a motive that goes deeper than the mere humanitarian impulse. As a matter of fact there has never been any great systematic effort at relieving suffering or poverty apart from the gospel. Such efforts do indeed spring up in Christian countries outside the churches, but they were inspired by the Christian impulse in the churches and its agents return to the churches for maintenance. They cannot continue apart from the evangelistic impulse which addresses itself the saving of men's souls. The same could be said of systematic effort at education, but we are not discussing that now.

Now if social service has its origin and depends for its support on the spiritual quality of the gospel, what purpose shall it claim in the scheme of our organized work? For its own sake, for the sake of its continuance it ought to learn this purpose and adhere to it. The example and the teaching of Jesus are our best guide in answering this question. There seem to be some cases where Jesus felt the call of suffering and came to its relief chiefly on the physical side. This was probably true of the man who was healed at the Pool of Bethesda in Jerusalem. He did not seem to get any spiritual benefits. He was put on his feet but he never followed Jesus. He was made well, but he was afterward stupid and spiritually unresponsive. Jesus healed his body, but there was no evidence that his soul was touched. This was probably an exceptional case. He did not generally stop to work miracles of helpfulness where there was no spiritual purpose apparent.

The real attitude of Jesus and the real purpose of physical ministry is shown in the way he healed the paralytic who was brought to him by the four friends who made a hole in the roof and let him down in the midst. When Jesus saw their faith he said (now notice to what he addressed himself), he said, "Son thy sins are forgiven thee". He went to the seat of trouble. He looked beneath the surface and helped him where the need was greatest.

He knew there would be surprise on the part of all and protest on the part of some. So the Pharisees said, "Who is this that forgives sins? he blasphemeth!" Then Jesus said, and this is the point of the whole discussion, "That ye may know that the Son of Man hath authority on earth to forgive sins (Then saith he to the sick of the palsy), Arise. Take up thy bed and walk". Here is Jesus' conception of the purpose of social service, that it may reveal him who is the one who forgives sins, that men may have the right conception of him; that they may rightly evaluate the gospel; that their minds may be open to its appeal; that the spiritual purpose of it may by this means be arrived at; that the heart and cen-

ter of the gospel message may find its way to men, and men may find their way to it.

Just a few observations in closing:

First if we expect the preaching of the gospel to attain its purpose it must be accompanied by the sure witness and support of social service. We must not neglect men's bodies. We must make for them the best physical conditions. Our preaching must be supported and witnessed by acts of mercy and helpfulness as was that of Jesus. We must heal the sick, minister to the poor, care for the dependent and neglected, take care of the old people, provide for little children, and for all defectives. Hospitals, orphanages, and homes for helpless must be provided. We must see that health boards are made to function and all proper laws are made and enforced.

But this is not all. Our social service ought to be done in the name of Jesus Christ and of his church. The ministry to men must be done in his name. This is not to condemn outside organizations but to prefer the agency of our own denominational work. The work must be so done that the honor of it will go to the Lord Jesus. It must be done in his name. If all relief work for people in other lands is done through our foreign mission board it will greatly strengthen the witness of our own missionaries. It will make their preaching more effective. It will help them to save not only the bodies of men from suffering but their souls from sin.

PHOTOGRAPH OF UNCLE SAM

Among the many interesting characters which Dickens has given us in Pickwick Papers is Joe the fat boy. He is a good natured harmless lump of flesh, never bothering anybody if only he is allowed to sleep when he is not eating and to eat when he is not sleeping. He always has to be waked up when he is wanted and as soon as permitted he falls to eating with great relish and gusto. There are those who think that this is coming to be a national American characteristic. That as a nation we retire into unconscious slumber and are unmindful of the world's troubles and the world's needs. That we are only asking to be let alone and not pestered by the disturbed or distressing conditions in Europe and the rest of the world. Is it possible for this great lubberly nation to sleep on amid the distress calls of a jarring, warring world?

There are some who even intimate that when the clash of arms grew so loud in Europe in 1917 as to rouse this fat boy from his sleep for a little while, that he only waked to hunt the hamper where the pie was stored away, that he filled his pockets with the products of war, not forgetting the bonds, and forthwith stuffed his fat cheeks and his maw till slumber overcame him again and he turned in for another nap.

Will we have to change our national symbol of Uncle Sam from an alert old gentleman with lithe legs and slender body, with a face alive to all that is going on and a step that is supple and ready to take its place in the procession? Shall we change this to a fat and stupid, gluttonous, sleepy headed lubber who can snore while others work or suffer or run on errands of mercy? Which shall it be? Which do you and I represent?

A GOOD SUGGESTION

A bronze heroic statue of Jefferson Davis and a large memorial bronze tablet to bear the numbers of the 41 Mississippi commands engaged in the Vicksburg operations, on the west face of the State memorial, are greatly desired for the Vicksburg National Military Park to further commemorate and honor the devotion, patriotism and heroic service of Mississippi soldiers engaged in these operations; your active interest in a State appropriation for this proposed work in the park will be highly appreciated.

Sincerely yours,

WILLIAM T. RIGBY,
Resident Commissioner.

MORE "WEAK KNEES"

By W. A. Sullivan, Drew, Miss.

That pertinent editorial, "Weak Knees", in the Baptist Record of November 15 reminds one of three other instances where somebody's knees were exceedingly weak.

Instance Number One. In a Mississippi town there was a "Union Prayer Meeting"—the after-effects of a "Union meeting" in another town hard by. The prayer meeting met in a picture show house. One morning some brother offered a resolution asking the "Pastors of the different churches of the city" to co-operate in arranging for a "Union meeting". The pastor of the Baptist church in that town was present. Before the resolution came to a vote, he kindly, but plainly stated his views. No "union" meeting was held. The Baptist preacher was made the target of the usual bitter criticism. Later he resigned and left.

Instance Number Two. In another Mississippi town the pastor of a Baptist church invited a "Peco" Baptist layman to conduct prayer meeting at the Baptist church. The invitation was accepted. As the layman was concluding his address, the Baptist pastor suggested that the layman "open the doors of the church". The layman proceeded to do so. No one applied for membership in the Baptist church. Seven came forward to unite with the "Peco-Baptist church" of which the layman was a member. One can easily imagine that the Baptist preacher went home with very "Weak Knees". The layman, speaking of the incident later, remarked that he was a little sorry for the Baptist preacher. So mote it be!

Instance Number Three. In still another Mississippi town, a movement looking toward a "union meeting" was launched. The Baptist pastor in that town declined to be a party to the meeting as a "union meeting". Though a devout Christian gentleman, and an orthodox Bible preacher, it was "best" (?) for him to resign. Perhaps the church was afraid the pastor had "offended somebody". Or "he might render the church unpopular, or the object of poison attacks". However the Baptist preacher moved on. The "union meeting" was a "great success". The broad-minded unionizers in that town smile when the incident is mentioned.

SPECIAL NOTICE

The Mississippi Baptist Hospital Auxiliary will meet at the First Baptist Church in Jackson, Wednesday, December 5, at 10 o'clock. All Mississippi Baptist women should be members and should attend these meetings when possible. If you cannot attend please get the ladies of your church to do something for the Hospital. The special appeal just now is for porch furniture for the new third floor porch. This is to be a memorial to the Mississippi Baptist Hospital Auxiliary.

Send contributions to Mrs. J. M. Hartfield, Jackson, Miss.

If you cannot send money, the Hospital is always in need of sheets, pillow cases, napkins, tray cloths, center pieces, doilies, vases for flowers which are brought to the patients' rooms, books, and magazines.

For further information write Mrs. Hartfield.
MRS. R. B. GUNTER,
Publicity Chairman.

The World's Sunday School Convention at Glasgow, Scotland, June 18-26, 1924, offers a great opportunity to our Teachers and other Sunday School workers to take a delightful trip abroad. Tours are being arranged for those who may wish to extend their travel through parts of Europe and even to Palestine and Egypt. Competent guides and lecturers will make these trips of great value and interest to Sunday School workers. Dr. E. C. Dargan, of the Sunday School Board, will gladly give information in regard to several

of these proposed tours. Write to him at 161 8th Avenue N., Nashville, Tennessee.

Read carefully what Dr. Love says about the Near East Relief. It is very necessary for our Baptist people to do their relief work through our own board. It will be done more efficiently and much more economically.

(Continued from page 3)

unto every man according to his deeds. Then he tells them that some of them shall not see death till they shall see him coming in his Kingdom, referring to the Day of Pentecost.

Six days after the great confession of Peter in the vicinity of Caesarea Philippi we find Jesus and his disciples again in Galilee and in the vicinity of Mt. Tabor where he was transfigured. I believe the Transfiguration took place on Mt. Tabor because immediately after the Transfiguration Jesus and his disciples are in this vicinity and further because they had six days between the Great Confession and the Transfiguration which would give him time to come from Caesarea Philippi to Mt. Tabor. Besides, tradition has always made Mt. Tabor the scene of the Transfiguration. So I thoroughly believe the Transfiguration took place on this mount. While in Galilee I was very near the Mount. Two of our fellow travellers went out to the Mount of Precipitation late in the evening and became lost and spent the whole night among the hills around Mt. Tabor and found themselves the next morning at the foot of the Mount. They were very much impressed with the fact that it must have been the scene of the Transfiguration. The fact that immediately after the Transfiguration they were in that vicinity should satisfy any mind that Mt. Tabor is the place.

The gospels tell us that Jesus took three of the disciples, James, Peter and John, and he goes up on top of the Mount and spends the night up there, away from the other disciples. During the night Jesus is transfigured in the presence of the three disciples. During the Transfiguration Moses and Elijah appear in Glory and converse with Jesus about the death which he is going to accomplish at Jerusalem. The three disciples are heavy with sleep, but the Transfiguration scene and the conversation awake them. As soon as Peter beholds the Transfiguration scene he proposes that they build three tabernacles, one for Moses, one for Elijah and one for Jesus. A bright cloud overshadows them and a voice from the heavens, saying, "This is my beloved Son, in whom I am well pleased, hear ye him." The disciples become afraid and they prostrate themselves with their faces to the earth. When they look up again they see Jesus only in their presence. Then he enjoins them to tell no one about the Transfiguration scene, and they kept the injunction. The Transfiguration of Jesus was the consummation of a perfect life which was a demonstration that he was a fit substitute for the human race. The experience through which Jesus passed unto the Transfiguration was that through which every person would have passed had sin not entered into the human race. But sin having entered into the human race, then the glorification of the members of the race passes through the regeneration and the resurrection through faith in Jesus Christ.

As they descend the mountain the three disciples ask Jesus about Elijah coming before the Messiah comes. Jesus tells them that Elijah has already come in John the Baptist. Then the disciples understood the plan more perfectly and they were perfectly convinced that Jesus was the Messiah for whom they were looking, and they had accepted him as such. That was a wonderful experience for them and there was no more doubt in their minds about Jesus being the Son of God and the Savior of the world.

1923

Mississippi Program

1923

BAPTIST 75 MILLION CAMPAIGN

N. T. Tull, State Organizer

DECEMBER BUDGET MONTH

Our Mississippi program for the closing months of this year provides that December shall be Budget Month, when all the churches will be expected to make up their budget for 1924, conduct an every member canvass for pledges to guarantee the budget, and put contribution envelopes in the hands of the subscribers for making payments on pledges during the coming year.

It has been suggested that as far as possible the churches be prepared to conduct an every member canvass on the first Sunday in December. Where that is not possible the canvass should be conducted as soon after that date as possible so that all details of the plan may be perfected and the church made ready for beginning operation of the plan on the first of January 1924.

The Convention Board is prepared to furnish free the pledge cards for making the every member canvass and will mail them promptly in any quantity desired and to any address that may be furnished.

We give below a copy of the pledge card recommended and would suggest that a study of the card be made by the pastors and church leaders so that the every member canvass may be conducted in the most thorough and successful way.

Following is an exact copy of the card:

UNIFIED BUDGET PLEDGE CARD	
Year Beginning	192
PERSONAL PROMISE:	
To help guarantee the adopted budget of my church, I hereby agree, the Lord prospering me, to give regularly from above date the amounts indicated below, through the envelope system provided for the purpose:	
Current Local Expenses	\$ per week
Current Denominational Support	\$ per week
Signature	
Account No.	
Address	
Our Slogan: 100% Givers to Every Cause	

It will be seen that the above pledge card provides space for making pledges on weekly basis both to current local expenses and current denominational support. It will further be seen that this pledge presupposes that the church has made up and adopted its budget for the coming year. The pledge also presupposes the use of the contribution envelopes for making payments on the pledges.

All pledges are taken on the weekly basis whether payments are made monthly, semi-monthly, or weekly. Envelopes should be ordered

direct from the Baptist Sunday School Board, Nashville, Tennessee. They will be furnished either in stock envelopes or with the name of your church or other special wording that may be suggested.

Before making the every member canvass, the date on which the payments are to begin should be stamped on the date line indicating when the church fiscal year shall begin.

We also give below an exact copy of the reverse side of the above pledge card:

Team No.	Division No.
Name	Address
Change of Address	Remarks:

Note above any needed information or reason for failure to secure pledge. THIS IS IMPORTANT.

In preparing for the every member canvass the committee should fill out one of these cards for every member of the church giving the name and address. The committee should also divide the church territory into a convenient number of divisions and appoint the necessary number of workers to canvass the members in each division. The workers should go out in teams of two each to solicit the pledges. They will hand each member his own card with his own name and address on the back of the card and if the individual, for any reason, fails to make a pledge, a notation should be made on the card under "Remarks," giving the reason assigned. These individual cards are kept in the hand of the workers whether a pledge is made or not. The information thus secured on the back of the card is useful in conducting the follow up work which should be carried on in a systematic way until every member has made a pledge or given a final answer to the committee.

If every church will make thorough preparation, adopt an adequate budget, conduct a canvass of every member and place contribution envelopes in the hands of the subscribers, the coming year will mark a wonderful advance among the churches of Mississippi.

For information about any phase of the budget program write N. T. Tull, Budget-Stewardship Director, Jackson, Mississippi.

N. T. Tull, Jackson, Miss.

Dear Brother Tull:

Let me congratulate you on the splendid and timely book, "The Budget Plan." I have Agar, McGarrah, and some others in my library; but I regard yours as the most comprehensive and useful of them. You have done the denomination a real service in the preparation of this book. Next week we finish the class in "Stewardship and Missions," which meets Wednesday with over a hundred enrolled, and, I hope, before I leave for Virginia, to finish a large class in "The Budget Plan."

With best wishes and kindest regards, I am,
Cordially yours,

—A. J. Dickinson.

Preparation for the South-Wide Baptist Men's Convention to be held in Memphis, February 12, 13, and 14, is well under way. The Committees in Memphis are set up and at work. Write Dr. W. J. Cox, 115 S. Evergreen, Memphis, Tennessee, for room in a Baptist home, bed and breakfast free, or in a hotel at your own charges. The railroads are expected to grant a rate of one and a half fare round trip.

The announcement of this meeting has aroused great interest all over the South and there is indication of a large and representative attendance.

The program will be published before the opening of the New Year; special emphasis will be given to Stewardship and the Laymen's Relation to the Kingdom. It is hoped that this Convention may greatly help Southern Baptists to close the present campaign in a worthy way and prepare for an enlarged program for the future. A great advance is out of the question unless the sympathy and support of the laity can be secured in larger measure.

Most of the speakers will be laymen, but some of our greatest preachers will deliver inspirational addresses.

It is a Men's Convention and this designation embraces preachers. Let laymen see that provision is made for their expenses. Brotherhoods and Bible Classes should select representatives, pay their expenses, and expect a report on their return. The men who remain with their business should be willing to pay the expenses of those who give their time.

ON TO MEMPHIS

CONCERNING NEAR EAST RELIEF—AN ACUTE SITUATION

Our people seem slow to understand the instructions of the Southern Baptist Convention to our Foreign Mission Board with reference to Near East Relief work. Notwithstanding the publicity given to this matter last year, there is a great deal of misunderstanding and confusion. This lack of understanding and consequent confusion are due largely to the fact that information, even of the most important kind, cannot be gotten to the rank and file of our people. The messages of our boards and secretaries must reach the masses of our Baptist people, if at all, through the denominational papers. But since no more than twenty-five per cent of our people are readers of our papers, seventy-five per cent are ignorant of general denominational plans, programs and movements.

Just now there exists a very strained relation between our Foreign Mission Board and the Near East Relief Organization. The Foreign Mission Board is doing its best to acquaint Southern Baptists with the situation, and to this end it is sending out a pamphlet in which there is given full and accurate information concerning the whole affair. It is of the greatest importance that the Baptists of the Southern Baptist Convention should be informed so that they may be able to act intelligently and wisely in the light of the facts.

In its session at Jacksonville, Fla., in 1922, the Southern Baptist Convention constituted the Foreign Mission Board as its agency for re-

ceiving and forwarding contributions for the Near East Relief. At the same time the Convention requested the Near East Relief Organization to make all approach to the churches through the Foreign Mission Board. Following this, the Board entered into an agreement with the Near East Relief, which agreement conformed to the request of the Convention. But the Near East Relief violated its agreement and made appeal to Baptist churches and individuals all over the South. When the Convention met in Kansas City in May of this year, the Foreign Mission Board laid before it the fact of the failure, or refusal, of the Near East Relief Organization to stand by its agreement. The matter was referred to a committee representing all the states in the South. The committee unanimously recommended the following which was adopted by the Convention:

"First, that the Foreign Mission Board continue its relief work.

"Second, that it press its agreement with the Near East Relief, and make a clear statement to our churches of such agreement.

"Third, that the churches of the Convention be fully informed of the nature and scope of the work, and that as far as possible definite methods of presentation in the churches and Sunday Schools be made.

"Fourth, that the churches be urged by the Convention to make their gifts to Foreign Relief work through the Foreign Mission Board, designating them for 'relief,' and leaving it to the Board to determine the place for its proper use."

This resolution was later reinforced by a special resolution presented by Dr. A. J. Barton, which resolution was passed by the Convention with hearty unanimity. That resolution follows:

"Resolved, (1) That the Convention hereby expresses the earnest hope that the Near East Relief will carefully regard the wishes of the Convention expressed by the formal resolution last year concerning the presentation of the needs and claims of the Near East Relief work and the agreement made by and between the Near East Relief and the Foreign Mission Board.

"(2) That should the Near East Relief disregard these wishes and this agreement, our pastors, churches, and people in general be advised and requested to give to relief work in the Near East only through the Foreign Mission Board.

"(3) That the Foreign Mission Board be instructed, in co-operation with the Sunday School Board, to name a day on which relief work shall be presented to our churches and on which all of our people shall be urged to contribute to this cause that we may do a worthy part by it with the least possible overlapping or interference with other phases of our work."

Following the Convention, and in accordance with the instructions given by the Convention, the secretaries and several members of the Foreign Mission Board met with the Near East Relief in Richmond. At this meeting the wishes of the Convention were fully explained and a long and an earnest effort was made to arrive at a cordial and satisfactory agreement. But this effort ended in failure. That our readers may have a clear and full understanding we quote at length here from the pamphlet referred to above:

"The Near East Relief representatives were willing to join the Foreign Mission Board and the Sunday School Board in a joint appeal to Southern Baptist churches and other organizations, on a date to be fixed by conference of the boards, the Near East Relief to receive 50 cents of each dollar given by Southern Baptists in response to this joint appeal and they were willing to agree to refrain from appealing directly to Baptist churches and organizations; but they would not agree to refrain from appealing directly to individual Baptists on behalf of the Near East Relief exclusively, and they further insisted upon the privilege of making an appeal to Southern Baptists as well as others for a Christmas offering to the Near East Relief. The

Foreign Mission Board on the other hand offered to give the Near East Relief 50 cents of every dollar which Southern Baptist churches and other organizations and individuals should give to relief this year in response to a joint appeal to be made for a single day, but instead that our churches and other organizations are made up of individuals, and we could not separate them, making a joint appeal to one and giving the Near East Relief the special privilege of appealing to others; and further informed the Near East Relief representatives that the denomination had already an arrangement whereby Southern Baptists were expected to give Christmas gifts to Foreign Missions, and that even this Board was not allowed to appeal to Southern Baptist churches, organizations or individuals at Christmas time for relief or any other object; and again that to agree with the Near East Relief to make a joint appeal to the churches and organizations in January and give the Near East Relief 50 per cent of receipts from such appeal, and then leave the Near East Relief free to canvass individual Baptists for its own benefit, and to make its own appeal for Christmas gifts to its own work, would invalidate the whole scheme and give an undenominational organization the advantage with our own people. The Near East Relief representatives could not be persuaded to yield their contention for permission to canvass and to appeal for Christmas offerings for their organization, and the Foreign Mission Board representatives would not agree to the terms of the Near East Relief.

"Therefore, after a session extending through some five hours, the conference adjourned, it being found impossible to reach any agreement which respects the wishes and instructions of the Southern Baptist Convention.

"In the light of the above circumstances, the Foreign Mission Board has abandoned the hope and effort to secure agreement with the Near East Relief which respects the wishes of the Convention, and the Board hereby appeals to every Baptist church, organization and individual in the South hereafter to honor the request of the Convention, 'to make their gifts to foreign relief work through the Foreign Mission Board, designating them for "Relief" and leaving it to the Board to determine the place for its proper use.' If Baptist churches, organizations and individuals will thus respect the wishes of the Convention and leave the Foreign Mission Board absolutely free to distribute this relief wherever the necessity for it seems at the time to be most urgent, the Board will with tender sympathy for all who are in need, seek thus to distribute Baptist benevolences, wherever greatest need is found whether that be in Japan and the Far East, in Armenia and the Near East, or in Russia and Continental Europe. The Board does not propose to ignore relief necessities, but it does propose that Southern Baptists shall be given the opportunity to do their work in their own way so far as this Board can affect matters."

Our readers should thoroughly understand, and be sympathetic with, the situation of our Foreign Mission Board and act in loyalty to the Board and denominational program. They should clearly understand that the present desperate financial condition of our Foreign Missionary treasury forbids that a dollar of relief money shall be taken out of it. Relief obligations must be met, if at all, by money given specially for relief. Southern Baptists in their appeal for relief money are shut up to Southern Baptists. If they do not furnish the money for relief then those who are starving on our foreign mission fields must be left to starve. Giving all relief contributions through the Foreign Mission Board, Southern Baptists will get credit for all the relief work which they are doing, for much of which they have not received credit. Southern Baptists have not only relief obligations, but a relief organization for handling Southern Baptist relief gifts.

With all emphasis and earnestness we exhort our Baptist people and churches to send all contributions for relief to our Foreign Mission Board.

PEOPLE ARE GETTING READY TO COMPLETE THE 75 MILLION CAMPAIGN

By Frank E. Burkhalter

Reports from the various state conventions reaching Campaign headquarters in Nashville are to the effect that the Campaign has been given the most generous, sympathetic and enthusiastic hearing it has had since the fall of 1919, and that the Baptists attending those conventions are determined as they have not been before to see this five-year program through to a successful conclusion in 1924. Many reasons impelled that decision, the chief of them being that we promised we would do the job, the need of all our missionary, educational and benevolent enterprises demand that we finish the task, and the completion of the undertaking will clear the way for whatever else may be undertaken for Kingdom extension after the Campaign period has expired.

Nearly all the states report larger collections this year than last and some of them say they will not only meet their quota in the Campaign but their subscriptions as well.

It is generally recognized that the final success of the Campaign, as well as the success of whatever special effort may follow that movement, depends to a considerable degree upon the fuller enlistment of the masses of our members in the practice of Christian stewardship. At a meeting of the various stewardship secretaries of the various states with Dr. Bryan, Southwide stewardship and budget director, and Chairman Scarborough of the Conservation Commission in Nashville last June, a recommendation was adopted that Sunday, December 2, be observed as Stewardship Sunday in as many of the Baptist churches of the South as practicable, and that the week following be employed in the conduct of every-member canvasses of the churches with a view to enlisting all the members in making weekly contributions to the support of the local expenses of the churches and of the general missionary, educational and benevolent enterprises fostered by the denomination.

Reports received from the various state secretaries, state stewardship director, and Sunday School, B. Y. P. U., and W. M. U. secretaries are to the effect that their fullest co-operation is being given the effort to bring the local churches to the adoption of a regular budget for the support of all these causes, and to the enlistment of the members of the churches in regular weekly contributions to the budget. When this program is carried to its fullest fruition it is confidently believed that our churches will find themselves able to adequately care not only for all their local needs but for all the general missionary, educational and benevolent interests of the denomination as well.

In co-operating in this program of enlistment and development our pastors, who are asked to shoulder many responsibilities, will not only greatly promote all the interests of the Kingdom of God but will contribute to their own welfare at the same time, for it will make possible better salaries for our pastors and the payment of these salaries regularly.

As an indication of what the development of our churches along the lines of practical stewardship will make possible, the writer knows of a small town church of 274 members which in the past year has given over \$20,000 to God's causes, and two-thirds of this amount has gone to home and foreign mission and other outside objects. There are no wealthy members in the church, and the secret of their apparent liberality (the average gift has been \$73.52 per member) is that more than half the members of the little congregation are tithers.

Mississippi Woman's Missionary Union

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"ONE DOLLAR EACH QUARTER, FROM EACH MOTHER AND DAUGHTER"

By the time this issue of the Record reaches you the January Week of Prayer literature will have been sent out. A package is sent to each society and each Auxiliary that we have listed on our books. Should you fail to get yours kindly notify us at once. We are trusting that every organization in the State will observe this Week of Prayer.

Is someone in your local society or church looking after subscriptions for Royal Service? Will you not please see to this at once? Every member of the local society should be a subscriber; and one copy should go into every Baptist family in the State. Let us see to it that Mississippi comes up to her full quota of subscribers as listed in the December Royal Service. The magazine grows better with each issue and we ourselves cannot read it without growing along with it.

We would likewise urge subscriptions for World Comrades. This is another periodical that should be in every Baptist family in the State, especially where there are little people. Our children will read in this. Let us see that they have the best to read.

The Executive Board of the W. M. U. will hold its mid-winter meeting in the office of the Corresponding Secretary on December 5. The brethren of the State Board will meet at the same time. It is at this meeting that plans are laid for the coming fiscal year. Beloved, do not fail to pray that your Board may have wisdom and be guided by the Divine Hand in all that is said and done.

It might be well to call attention again to the list of paid leaflets given in our last issue to be used during our Week of Prayer. We trust that each society will make an order for these at once. They are all so fine and helpful. Remember, they are not kept at this office and must be ordered direct from Headquarters, 1111 Age-Herald Building, Birmingham, Alabama.

Utica, Miss., Nov. 13, 1923.

Dear Miss Traylor:

I thought I would write you and tell you of the little orphan, the G. A. girls of Utica, Miss., intend to help clothe.

While in Jackson one of our members went out to the Orphanage and selected Pauline Hester.

We have already sent her one box, containing two bloomer dresses, three plain dresses, one pair shoes, one sweater, three outing gowns, underclothes, five garments, and one pair stockings.

We want to send her in our next box cut out paper dolls, pictures and other things that she and others might enjoy.

—(Miss) Helen Goodwin, Sec'y, Utica G. A.

RYOKO DAN

October 15-18

Monday, the 15th, I left Nagasaki, Japan, travelling by myself for about three hours to Fukuoka, where Mrs. C. K. Dozier met me. She brought a basket lunch so we could have supper

before reaching Shimonoseki at 8. At the station in Fukuoka there was quite a group to say good-bye: Mrs. Mizu Machi, president of the Japan W. M. U., Seki San who helps Miss Fulghum in Maizuru Kindergarten, six of the seven members of Fukuoka Royal Ambassador Chapter, Aramachi San who interpreted for me at Seinan Gakuin, (our boys' school at Fukuoka), Miss Fulghum and Mr. Dozier. Truly I hated to say good-bye for I am not apt to see those Japanese friends again.

At Moji, we got on the big railroad ferry and crossed the Shimonoseki Straits to Shimonoseki. There Dr. Walne and Mrs. Walne, Misses Walters and Lawton were awaiting us. They had lovely roses and a basket of apples, grapes and figs for our state room. Before going on the boat, which was to take us to Korea, we went through the quite large station out to the street to see the First coupe with locked box arrangement at the back, which Dr. Walne uses for his mission moving picture machine and reels. He is very hopeful of the good to be accomplished by the pictures.

The boat to Korea was certainly a nice one and Mrs. Dozier and I had a most comfortable night trip, reaching Fusan at 8 on the morning of the 16th. It was a beautifully clear October day and many people were at the pier. Most of them were dressed in glistening white. The men wore the queerest kind of small stove-pipe shaped hats with an inner skull cap which was tied under the chin, their outer garment being a long white "duster" tied under the right arm. Through their hats could be seen the knot of hair, evidently not recently combed. The women's head gear looked like a white apron tied at the forehead by the band and strings, their outer garments being a short Eton jacket, a very full long skirt and a very thin almost-veil-like skirt over the first skirt. No where else did we see the apron-like headgear, the women in Seoul wearing a tight fitting silk cap which came low over the ears and nape of the neck but open at the top. The women seem to have heavy suits of hair which they plait and loop around the head. Both men and women seem heavier and taller than the Japanese.

All along the railroad we saw men and women busy in the fields, many children also cutting grass. Rice harvesting was at its height, the reapers often being ankle deep in mud and water. Each rice plant is cut by hand and laid back flat to dry. Later on in bundles it is left to dry still more. It is threshed out by hand on matting, as in Japan.

Rice straw is used for covering the houses. On the roofs of many there were gourds growing and red pepper and yellow persimmons drying. Everywhere in Japan and in Korea we have seen many persimmon trees heavily laden.

We reached Seoul, the capital of Korea, at 6:30 on the night of the 16th. We had reserved our room at the Chosen Hotel (Chosen is the Japanese name for Korea) and were met at the station by its porter, a Japanese who spoke English and who soon had us speeding up to the hotel in a luxurious automobile, the round trip ticket for which, including the hand baggage, was only 70 cents each. The hotel is owned by the Japanese

government railway system and is truly all one could desire as a tourist hotel. Seoul is a city of 300,000, has many splendid buildings, very wide streets and several large parks.

We spent our day there seeing: The large Christian hospital, Severance Hospital, which is maintained by several denominations, two of them being Southern Methodists and Southern Presbyterians; Northern Methodist school and college for girls and school for boys; the Northern Presbyterian school for girls and the one for boys; the Korean Exposition; and a Korean prayer meeting at the Methodist church. The hospital on the night of the 16th graduated five trained Korean nurses and will soon have a graduation of seven Korean doctors. Two-thirds of the 40 beds are for free patients. All the schools which we visited certainly seemed to be doing fine work, the locations being also very ideal. The prayer-meeting was deeply devotional. As we entered the audience of fully 300, many of whom were school girls and boys, were singing "The Morning Light Is Breaking". Later on they sang "All Hail the Power of Jesus' Name". The word of Jesus was the only one we could understand but that Name and the entire spirit of the service we felt we truly understood. The pastor was very impassioned in his talk and the several testimonies and prayers were very earnestly made. I think we were the only foreigners present. Certainly the Koreans were in full charge. The exposition is an annual affair and was an eye-opener to me as to the many industries and crops of Korea. It was held in the grounds of the former emperor, the offices of the Japanese governor general being now built on those grounds. The dethroned emperor lives at the extreme end of the city in the east palace.

Today we crossed a wide river from Korea into Manchuria at Autung, a large city of evidently many industries. Instantly we saw no more white clad Koreans but instead Chinese men and women in their well-known blue. Our baggage was only casually examined so we were soon speeding along through Manchuria. We have seen many farmers gathering fodder and cotton, many women around the unattractive mud homes with straw roofs, many tiny shrines dotted here and there in villages, fields and hillsides, at least two women with bound feet, men with queues and lofty mountains with glorious autumn foliage. We will mail this at Mukden where we are due at 6:30. Doubtless we will arrive on time as the Japanese trains make their stations on scheduled time it seems to me. At Mukden Mrs. Dozier and I will spend one day; then she will return to Fukuoka with Mrs. Bouldin of that mission who has been at the hospital in Peking. From Mukden I will go to Daling and on to Chefoo for the work in China. A Chinese missionary will see to my safe journey thither.—Kathleen Mallory.

Recently Governor Parker of Louisiana made an address on his usual theme in the auditorium belonging to the Young Men's Hebrew Association. A few days later this building was raided by prohibition officers and a lot of bootleg liquor captured. Of course there may have been no connection, but you know how people will talk.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

INTEREST CONTINUES TO INCREASE IN THE "ADOPT AN ORPHAN" PLAN FOR MISSISSIPPI B. Y. P. U.'s

They are coming from all over the state and not a letter up to the date of this writing has been sent out in the interest of the plan. THEY HAVE READ IT IN THE RECORD and through pure interest in these boys and girls are writing for the picture of one and are going to write them a Christmas letter and send them a Christmas box. Time is short and if your BYPU wants one write at once to your State Secretary, Auber J. Wilds, Oxford, Miss., and he will send you the picture of a boy or girl for your BYPU to adopt for Christmas.

HICKORY ORGANIZES A JUNIOR B. Y. P. U.

Miss Morgan our Junior Intermediate Leader spent a few days at Hickory recently and taught the Senior BYPU Manual to a large class with more than thirty taking and passing the test. While there it was her privilege to organize a Junior BYPU. Hickory used to have one of the best Junior BYPU's in the state, but they grew into seniors and are just now organizing another Junior Union. We feel sure this Junior union will be as good as the other one was and we look forward to the reports from this union fully expecting to count them as one of our A-1 BYPU's.

LAUREL HOLDS INTERESTING TRAINING SCHOOL

During the week November 18-23, the City BYPU of Laurel held its annual Training School. The sessions were held in the First Baptist Church with a splendid attendance of about 220. Lunch was the first thing on program and then the class period of an hour and quarter, after which the court was taken. A beautiful banner being offered to the church having the largest attendance. The First Church won nearly every evening and took the banner on the basis of the attendance for the week. After the count each evening, Mr. Wilds gave a stereopticon lecture on some one of our Mission Fields which was interesting and educational. Friday evening Dr. Lipsey was with us and gave us a most inspiring lecture covering his trip abroad this summer. The School was counted as being by far the best BYPU Training School Laurel has had.

MAGNOLIA ORGANIZES A JUNIOR BYPU

A letter from Miss Laudys Ellzey gives the account of a newly organized Junior BYPU at Magnolia. We

are delighted to have this new Junior BYPU to join hands with us in the great training scheme and we feel sure they are going to merit the good name of "BYPU." The officers elected are, President, Annie Weatheraby; Vice-President, Helen Allen; Cor. Secy., Christine Simmons; Secy., Martha Schilling; Pianist, Allie Bee Guy; Chorister, Audrey Schilling; Bible Reader Leader, Evelyn Simmons; Group Captains, Otera Fortenberry and Lucile Garner. This is a fine lineup of officers and are going to do fine work.

"A Bible Reading a day will keep the devil away." There is more truth in that than there is in "An apple a day keeps the doctor away."

QUIET TALKS

on the
SIMPLE ESSENTIALS

by

MR. S. D. GORDON

Rijou Theatre, Broadwalk, Atlantic City, N. J.

Auspices Atlantic City Council of Churches

No. 16—SIX WOMAN WORDS

Woman is the index of civilization. Her status tells the story of any civilization.

A low standard of appreciation of woman means a low stage of civilization, and so on. This is true through the calendared ages, and around the planet.

Broadly, the religions of the race fall into two groups, the cultural and the Christian. By the cultural religions I mean those built up by man's ideas and practices.

The Christian religion is characteristically a divine revelation, given through a Book and a Man. It includes the rarest broadest culture, but begins farther back, with something different.

It is very striking that woman's position characteristically under these two stands in sharpest contrast. Where Christ has full sway her place is highest. Where he has least sway or none, lowest.

A prolonged errand of service in non-Christian lands brought vividly to me the sharp contrast in the meanings of six words dear to woman's heart. These words are windows into two distinct civilizations. You look through the window and see woman's sharply contrasted position.

In the non-Christian meaning of the word a "woman" is a mere thing, sometimes a mere vent for passionate lust, and all times at men's beck and nod and whim, as having no choice or soul of her own.

This, be it keenly marked, was the common meaning everywhere when Christ appeared. And it is still the common meaning where Christ's

Books for Christmas

The list of books which we herewith submit contains books of such a nature as to suit everyone in the home, as well as for Pupils, Teachers, Superintendents and Ministers. Many Teachers, Superintendents and Pastors can be made glad by classes joining together and purchasing the entire list.

VERY RECENT BOOKS!

THE BIBLE PERIOD BY PERIOD

J. B. Tidwell, \$1.50.

An outline study intended to make the Bible more real to serious students. The author teaches a great crowd of college students every year and writes from the view point of one who understands the student mind.

A MANUAL OF PRACTICAL CHURCH MUSIC

I. E. Reynolds, Paper 50 Cents; Cloth 75c.

This is one of the few books of its kind. It treats of the whole subject of music in the church as seen by an experienced and thoroughly capable director of music.

BAPTISTS IN ITALY

Peter Chiminelli, Paper 50c; Cloth 75c.

A thorough record and interpretation of Baptist work in a most difficult field by a consecrated and scholarly Baptist pastor in Rome.

WORTH WHILE BOOKS FOR ANY SEASON

THE LIGHT THAT GROWS

J. M. Dawson, \$1.25.

A book for Young People! Sermons to College Students.

PERSONAL EVANGELISM

E. O. Sellers, \$1.50.

A simple, practical discussion of the Bible and how to use it in winning men to Christ.

THE EFFICIENT CHURCH

G. S. Dobbins, \$1.50.

Church activities correlated, and all resources utilized.

THE PRAYER LIFE OF JESUS

M. E. Dodd, \$1.50.

This is not a book on prayer, nor a book on what Jesus said about prayer, but rather an interpretation of Jesus at prayer.

HEAVEN, HELL AND OTHEHR SERMONS

T. T. Martin, \$1.50.

Sermons which have thrilled and moved audiences.

AUTHENTICITY OF THE HOLY SCRIPTURES

H. E. Dana, \$1.00.

The reader is left with a definite assurance of evangelical faith.

ENDUED TO WIN

L. R. Scarborough, \$1.75.

A practical book on evangelism.

GOD'S CALL TO AMERICA

Geo. W. Truett, \$1.50.

A collection of patriotic and inspirational addresses.

SYNTHESIS

W. E. Denham, \$2.50.

A study of the Bible by books.

FUNDAMENTALS OF THE FAITH

W. D. Nowlin, \$1.25.

Old truths ever new because true.

A HISTORY OF THE BAPTISTS

Jno. T. Christian, \$2.00.

A comprehensive account of the struggle for religious independence and genuine soul-liberty.

THE DEEPER VOICE

Annie Steger Winston, \$1.25.

An answer to the unrest of human hearts.

B. Y. P. U. SOCIALS

Mrs. Herbert B. Linscott, Paper 75 Cents; Board \$1.00.

The author has peculiar gifts in making plans for recreation for all ages.

A COMPLETE GUIDE TO CHURCH BUILDING

P. E. Burroughs, \$2.50.

Illustrated with many plans and designs.

CAPTAIN PLUCK

Mrs. E. Y. Mullins, \$1.50.

A real book with a thrill and a purpose.

Baptist Sunday School Board

NASHVILLE, TENNESSEE

influence has not made a change.

In the Christian meaning woman is the complement of man in making up the human unit. She is distinct from man, and he from her.

Neither is complete without the other. Each grows more like to the other in constant companionship, she stronger, he gentler. So each grows into the full human being.

The second word is "wife." In the meaning of the cultural religions, uninfluenced by Christian touch, a wife is the husband's personal property. She is the particular bit of womankind that has become

his by due bargaining and legal transfer. She is bargained for, bought and sold, hired out, sometimes for unmentionable purposes, or other wise used, as he may choose.

In the typical Christian meaning a wife is the man's closet friend, his constant companion. She walks and lives at his side.

The third word is "mother." The old meaning—shall I give it? The common profaned meaning—among most of the race today?

Let the brevity of utterance make the naked ugliness of truth stand

baldly out. A mother is the breeding machine of the human kind. The meaning is as lacking in every feeling of sacred tender humanness as that.

The Christian definition of mother? A fellow-creator with man and with God, in the most sacred and most potent task done by human hands.

The fourth word is "babe." The non-Christian meaning: an indispensable link in the family line. In the old civilizations the family is the unit. Everything centers in the family. So the babe is essential. But it is notorious that non-Christian civilization has not appreciated the child, and loved it for its own sake.

Notice the meaning where the Christ touch has come. A babe is a fresh act of God. His creative breath has been given direct at birth.

The babe is tenderly loved for its own sake, even when its lengthened out life is a question. Child culture is characteristically a thing of Christian civilization.

The fifth word is one fraught with more depth of meaning to more human hearts than any other, the word "love." The pre-Christian meaning, the non-Christian meaning today, please listen quietly, for it is difficult to tell the story, yet it is true.

Love yonder is most commonly spelled with the initial L indeed, but then a u and an s and a t.

The Christian meaning? Love is the purest and most purifying, the strongest and most tender, and fill the human heart and shape and dominate human lives.

The sixth word is one peculiarly dear to our English language. It's exact English equivalent is rarely found elsewhere. It is the word "home." In the cheapened meaning it's the place where a man keeps his personal goods and chattels, where his special woman-slave slaves, and breeds family perpetuation links.

The true Christian home? It is that sweet, sacred spot where love reigns and trains. There tenderest memories linger and cling, and send fragrance out into life. There a man goes to refresh himself, and knit up his strength anew for the battle in the world.

These are the meanings found today in those parts of the world where the two sorts of religion are found in the most characteristic stage.

Yet there is more to be said. It is impossible to build walls around any sort of civilization. Today the whole earth is as tough as never before.

And happily some of the incidents of Christianity are being copied and enjoyed in parts of the world distinctively non-Christian.

Yet it is clearly as true that the winds are blowing the other way, too. Through every crevice, and where there seem to be no crevices, and through wide open doors and windows, the characteristic traits of a non-Christian civilization are coming into our Christian lands.

Today some of the blessedly

sacred meanings of these six words are being tainted and spoiled. They are having a desperate fight for life against the subtle incoming sweep. This is particularly true of two—love, and home.

Those among us today who would take away Christianity's distinctly supernatural meaning may well stop and weigh the influence of merely cultural religion, as seen in this most sensitive thermometer.

ANSWER TO BROTHER SALMOND

In his first piece he stated that Baptist were getting away from Baptist principles, as they were not doing every thing just as they were 25 years ago, which I presume is about the time he joined the Baptist church, as I joined 26 years ago we are about the same age as Baptists, but the principles I subscribed to 25 years ago are a great deal older than that, and I want to say that any thing which any Baptist Church did then, or does now, which is not backed by the Word of God is wrong.

The church of which I was first a member had the habit 25 years ago, of raising money by "church suppers," "socials" etc., which was absolutely contrary to my idea of the scripture, and I am proud to say that I was one of several who broke this habit in this church.

One thing I believe, which is contrary to the present practice, I believe that God's Word teaches that Deacons are ordained to look after the financial affairs of the church, and so I believe the our Foreign, Home, and State Board should be made up of Deacons, and not Preachers.

As to the "apportionments" in the 75 Million Campaign, if I remember right it was not made on a basis of church membership, but on what the church gave for the causes the year before, and the churches were to adopt this "apportionment." I know that the church of which I was then a member (The First Church, Grenada) adopted theirs, for I voted against it, and then served as chairman of the committee to raise the subscriptions. Now I do not know what any other church did, but I do know that the committee in our church did not "apportion" any one, we simply went to the membership and asked them to sign the cards.

Now I do not believe that there should be any "pain" in giving to God's work, nor do I believe he needs our money, but we need to give it, and He gives us the privilege of giving.

Your in Christ,

H. G. TALBERT.

SUNDAY SCHOOLS MAY HELP THE DEAF THROUGH TRANSLATING SERMONS AND S. S. LESSONS

By Frank E. Burhalter
Would you like to extend the size and helpful service of your Sunday School to probably the most appreciative class of people in your community, Brother Superintendent?

Such an opportunity is sug-

gested to you by Brother J. W. Michaels, Home Board Missionary to the Deaf, who has just published a "Hand Book of the Sign Language" and is asking the Baptist Sunday School superintendents throughout the South to procure a copy of this book and have some consecrated man or woman in his school to master the alphabet and possibly more of the sign language, with a view to teaching the Sunday School lesson to the deaf mutes of your community, and then interpreting to them the sermons of the pastor from week to week.

The salvation of the deaf people lies in the hands of hearing people who are willing to translate the sermons to them, and these unfortunate people will attend the churches where it is possible for them to receive the gospel message, Brothe Michaels says, and he knows, for he has given his life to work among them, and is one of them.

Several Sunday Schools and churches are already trying out this plan and find great joy in thus serving those people in their communities who have been deprived of the sense of hearing. The writer belongs to such a school and church and the blessing that has come from this service is mutual. Copies of the book by Brother Michaels can be had from the Home Mission Board, Atlanta, Ga.

CHURCHES AND FINANCE

This is an age of dollars and cents and an effort to move heaven and earth to get them is now being launched on highways and byways, indoors and outdoors; the jingle of coin and the rustle of bills with five, ten, twenty, fifty or one hundred stamped on them is the imaginary need of everybody and the balance of mankind too. This mad craze and rush for filthy lucre is fanning a spirit of rivalry into a perfect holocaust, that is spreading to every nook and corner of christendom.

The finest church buildings, the finest pews, the loudest organ or piano, the most up-to-date choir with the brightest and most eloquent preacher, seem to be the acme of religious ambitions that put to shame the old log houses, bush arbors and shady groves: God's first temples. This religious mania for pomp splendor and show is no longer confined to the towns and cities but it is reaching its long slimy tentacles out into the rural districts and kindling a flame of pride and lust in the hearts and minds of the populace. A little country girl went with her mama into the city to visit her little cousins and on Sunday she went with her little cousin to church and when she returned, her mother asked her what the preacher preached about. "O, mama," she said, "Everything was so pretty and fine I couldn't help but sit and stare."

Unrest is as palpable in Christian or religious circles as elsewhere, and far more fatal in consequences: something new, something bright and shiny, tickles the fancy of all just alike. The Poet truthfully de-

clared, "Since man by sin has lost his God. He seeks creation through. And vainly strives for solid bliss. In trying something new." The prophet Jeremiah, looking down through the vista of time saw this day, this time and the spiritual death among God's people and wisely counseled in the name of the Lord, saying, "Thus saith the Lord, stand ye in the way, and see, and ask for the old paths, where is the good way and walk therein, and ye shall find rest to your souls." Jer. 6:16; Financing a church is as simple and as easy as walking in the footsteps of Jesus if we only observe God's way and God's methods. A spirit filled church need no begging, driving or pledging to induce her to support any of God's demands; the difficulty is that the sheep won't hear the voice of hirelings and hence they go blank. There is a great hue and cry about "tithing" when the word tithes is found but once in the New Testament and then, where the Savior was reproving the Pharisees for having paid tithes, omitting the weightier things of the law; judgement, mercy and faith. Matt. 23: 23; And Paul uses the word in Hebrew in

(Continued on page 11)

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Select Notes

By AMOS R. WELLS, L.H.D., L.L.D.

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Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

We most heartily commend the following editorial paragraph taken from the Mississippi Free-Lance of November 15, 1923, of which Ex-Governor Bilbo who signed the bone-dry prohibition law during his incumbency as Governor, is Business manager as a statement that strikes at the very heart of matters:

PUT TEETH IN PROHIBITION LAWS

If the coming Legislature wants to do something that will be a lasting benefit to the people of Mississippi, they will pass a measure strengthening our prohibition law. As long as the moonshiner and bootlegger can make money out of the business, just so long will they continue the nefarious business. What we need is a law that will make it unprofitable, and then they will cease to make and sell the damnable stuff that is poisoning and killing our young men.

Make the minimum sentence, for making or selling it, ten years in the penitentiary and one thousand dollars fine. Then apply the same punishment to the person who buys and drinks it. Pay half the fine to the informant in either case when there is a conviction. If this will not stop it, pour a quart of the vile poison down the throat of the guilty rascal and turn his body over to the undertaker.

Put enough teeth in the law to stop the deadly traffic in human souls, and stop it forever.

It is hard to see why great cities will tolerate the fakery of so-called fortune tellers.

Admiral Austey of the British Navy says that more and more officers and men are becoming total abstainers.

Where is the man who said that the immigrants would cease to come to our shores if prohibition became the law?

"The time has come when every public official should be a total abstainer."—Percival P. Baxter, Governor of Maine.

President Angell has announced that any student bringing liquor into buildings at Yale will be expelled from the institutions.

Where is the man who said that the hotels would all be bankrupt if their bars were closed? He certainly was not a traveling man!

Jack Dempsey is alleged to have received for his last five fights \$1,125,000. This is holding up a magnificent mark for the young American to shoot at, is it not?

The United States and Canada will shortly discuss co-operation to

prevent liquor smuggling. This conference is long overdue and is hailed with delight by many people in America and Canada.

Porter H. Dale, long a dry leader in Congress, was nominated by the Republicans in Vermont for the office of United States Senator. His vote was nearly double that of the nearest competitor.

The Scottish No-License Union has taken action condemning the running of liquors into America by British citizens and has expressed a hope that the Government will deal sternly with such offenders.

The Christian Science Monitor accuses the Association Against the Prohibition Amendment of actually conducting a wet campaign among the boys and girls of Colorado. This is poisoning loyalty at its source.

The Hartford, Conn., Daily Times of January 26 says that there has been a decrease of 91.7 per cent in drink cases coming to the Charity Organizations Society in Hartford during the period from 1917 to 1922.

The CHRISTIAN of Great Britain expresses the hope that the forthcoming conference between the governments of Canada and the United States will effectually prevent the present smuggling along the border.

Governor Pinchot has read the riot act to the law-defying saloons of Philadelphia. Violators of the law have been served with notices to remove from their places all bar equipment, screens, partitions and swinging doors and to cease violating the law.

The "Jewish World," published in the Yiddish language, at Cleveland, in a recent editorial called upon Jews in America to obey the prohibition law, declaring that "the law of our government is the same as the word of God and is to be obeyed."

The Common Pleas Court Law, Lawrence County, Ohio, recently upheld a new state statute which provides that an attempt to destroy a liquor while a raid by dry officers is in progress is prima facie evidence that the liquor is liquor.

Estonia is sadly regretting the repeal of its prohibition law, according to reports from Helsingfors to the Christian Science Monitor. Drunkenness has increased 10 times. Criminality has risen 60% and there has been an increase in suicides and accidents.

(Continued from page 16)

quoting from the old Testament: Tithing was part of the Mosaic or ceremonial law of the Jews but was abrogated in the death, resurrection and ascension of the Savior. Tithing is a defunct law; in no way obligatory on the church or its members and the tenth is so little that a spirit filled person would be ashamed to gauge their contributions by it. Those that want to learn how to finance a church may get all the information needed by reading Acts 4: 31-37; inclusive. 1st Cor. 16: 1-4; The Lord hath said that, "The way is so plain that a wayfaring man though a fool, shall not err therein." The Savior counsels His disciples to "Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." There is no authority for God's people to make contracts or give pledges to be consummated in future years but the whole tenor of God's word, concerning the church age is adverse to such a theory or practice. The sixth chapter of Mathew from the 24th to the 34th, verses are very wholesome reading on this subject: read some brothers, then meditate on them seriously while you wait, watch and pray for the "Return of Jesus."

—J. M. Hutson,
McComb, Miss.

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East Mississippi Department

By R. L. Breland

Neshoba Study Program

Neshoba Baptist Church carried out the following program in the Study of Stewardship and Mission last week:

PROGRAM

Stewardship and Missions. Study Course November 22 to 25, 1923.

Text Book: "Stewardship and Missions"—by Cook.

Teacher, R. L. Breland, Pastor.

Thursday Evening Session

6:30 p. m.—Lesson, 1st and 2nd chapters of the text book.

7:30 p. m.—Sermon, Stewardship in the Scriptures, Eld. G. O. Parker.

Friday Evening Session

6:30 p. m.—Lesson, 3rd and 4th chapters of text book.

7:30 p. m.—Sermon, Stewardship of Life, Dr. J. A. Hailey.

Saturday Morning and Evening Sessions

11:00 a. m.—Sermon, by Pastor. 6:30 p. m.—Lesson, 5th and 6th chapters of text book.

7:30 p. m.—Sermon, Stewardship of possession, Pres. H. T. McLarin.

Sunday Morning, Afternoon and Evening Sessions

11:00 a. m.—Sermon, Budget Plan of Financing the church, by the Pastor.

3:00 p. m.—Lesson, 7th and 8th chapters of text book.

7:00 p. m.—Sermon, Our Missionary Task, Eld. R. M. Breland.

All are cordially invited and the membership is urged to be present at every session. Be on time with a prepared lesson—no charges, no collections.

The program was carried out in every detail with an occasional change because of absence of some one. It was a great meeting and will no doubt be of untold benefit to the church. The preaching was excellent, each one doing justice to the subject assigned. The four visitors are great preachers.

NOTES AND COMMENTS

Philadelphia church has extended a call to Dr. Theo. Whitfield of Gulfport. He has not been heard from yet.

Died—Mrs. Alice Cooper, wife of Bro. J. M. Cooper, of McDonald, Miss., died very suddenly at Union the 17th inst. Her husband, and several children, all married, survive her. Sister Cooper was an excellent Christian woman, one of the pillars in McDonald Baptist Church. She will be greatly missed. May the Lord comfort the heart broken husband and children.

Rev. B. C. Cook of Coffeeville, Miss., would be glad to serve some Baptist church or group of churches in Mississippi. If you are without a pastor confer with him.

Pastor E. J. Hill writes from his new home, Merton Avenue Baptist Church, Memphis, Tenn., that he is

delighted with his new field. He is kept busy but enjoys a busy life. We are glad that our old friend is well located.

Rev. Clarke has been called to the pastoral care of Hickory Baptist church, Newton County. Thus Dr. R. A. Venable gives up the work there after some fifteen years as pastor of the church.

The East Philadelphia Baptist Church was organized recently. Elders Z. B. Kitchens, S. M. Massey and R. L. Breland formed the presbytery. There were 18 charter members. The second Sunday and Saturday before was selected as meeting days, and Eld. S. M. Massey was chosen as pastor, Bro. T. C. Jolly, clerk. A move to build a nice house of worship was started at once.

McCONDY

It is with pleasure that I give you for publication in the Record a report of our revival meeting, held at Providence Baptist Church, Chickasaw County, Bro. J. J. Mayfield, of Gloster doing the preaching.

This being the third year in succession that he had preached for us in our meeting. The congregations were large from time to time, who came to hear this great man of God speak from out of his heart, as did Peter on the day Pentecost the wonderful words of God to a lost and ruined world. Results were, nineteen additions, thirteen for baptism, six by letter.

We would not forget to say, the attention given at each service was that of almost profound silence.

Especially do we thank the people for their co-operation in the meeting, and the liberal offerings made at the close of the meeting to Bro. Mayfield, which amounted to \$88.00.

At the last service a unanimous invitation was extended Bro. Mayfield to preach for us in our revival meeting next year.

Bro. Mayfield has done a wonderful work for God in and around McCondy.

Last but not least, on last Sunday night November 18th, we had with us Bro. J. R. G. Hewlett, of Charleston, Miss., one of our State enlistment men. He made a wonderful address on Stewardship. It was practical and convincing, during the months of October and November. We have paid \$287.75, leaving less than \$100.00 to be paid, which will complete payment of all pledges to 75 Million Fund.

W. C. BALLARD, Pastor.

BLUE MOUNTAIN COLLEGE

On October 25th, Miss Katherine Browne, who was on the Lyceum course for this term, highly entertained a large audience of the music lovers of Blue Mountain. It is said that she is better known now than Galli Curci was at her age, and that ten years from now we will all be proud to say that we heard Miss Browne in her young womanhood. She has a beautiful mezzo soprano voice and her program was tastefully selected and ar-

anged. She was repeatedly encored and responded very graciously each time. Miss Browne will be remembered for a long time not only because of her beautiful voice but also because of her charming personality.

Usually when an editor makes remarks about a public official it is easy to tell whether they are favorable or unfavorable. But the following paragraph in a South Carolina newspaper leaves the reader somewhat in doubt:

"Some malicious person started a report on the streets that there was something the matter with Major Snipe's head. We are glad to announce that there is nothing in it."

Pedantic Gent: "What is that strange bird, my man?"

Longshoreman: "Why, that's a halbatross."

"A rara avis, isn't it?"

"We call it a halbatross."

"Yes, yes, but I call it a rara avis, just as I would call you a genus homo."

"Oh, do you? Well, I call it a halbatross, just as I would call you a blooming idiot!"

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Don't Lose Sight of the Food Value of Your Bakings

Plain flour has a large amount of food value, but it must be combined with good baking powder in order to retain this value.

Most self-rising flours are not successful because they do not and cannot raise the bakings to the proper lightness. This means a certain loss of nutrition because they are heavy and hard to digest.

Every time you eat food that does not properly digest you do not get the full nutritional value—you are over-taxing your stomach. Nourishing and perfect bakings are what good health demands. The one sure way is—use pure flour and good baking powder.

If you want to find what thousands of housewives have learned—make some biscuits with self-rising flour—then make some with good plain flour and Calumet Baking Powder—notice the great difference. One trial will satisfy you. Your health demands that you make the experiment.

Those who know—millions of housewives, domestic science teachers, big hotels, restaurants, bakeries and railroads will not use anything but Calumet, the Economy Baking Powder.

Play safe—use Calumet and plain flour. It is the most economical and satisfactory, where light, wholesome and pure foods are desired.

PACKED IN TIN
—KEEPS STRENGTH IN

"GOOD WORKS."

The writer has been accused of not believing in "good works," because he is always writing about the salvation of the souls of lost men and women, and declaring that it is not of works. What are good works?

The real purpose, the real aim, and the real goal of our works should be for the salvation of the lost. We should desire above all other things that people might come to the knowledge of the truth and their souls redeemed and saved. That was Paul's desire and prayer. Listen to him: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth." (Rom. 10:1-4.)

Jesus said: "Go ye into all the world and preach the gospel to every creature." Paul tells us why that is necessary. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." (Rom. 1:16.)

Why is it that the gospel is the power of God unto salvation to every one that believeth? Paul said: "It pleased God by the foolishness of preaching to save them that believe." (1 Cor. 1:21.) So we see that it is God's purpose and pleasure that people are saved through the preaching of the gospel. And notice, that the preaching that pleases God is the preaching that all believers are saved. Now if that is the real purpose, aim and goal of our lives as saved people, and if the salvation of the lost is the greatest desire of our hearts, and if we are to place that one thing—the preaching of the gospel—first of all things, then how are we—the great host of laymen—who cannot preach the gospel, to have a part in this great God-given trust? The answer is in one English word; here it is: "communicate."

Of course, back of the work of communicating should stand a life of consecration, much study of His word, and the earnest secret prayer, and seeking knowledge to know and to do His will; that is preparation, but the real service comes after the preparation. And the real service is the preaching of the gospel by gospel preachers, and the communicating of the laymen. Paul said: "Let him that is taught in the word communicate unto him that teacheth in all good things." (Gal. 6:6.) What kind of communicating was Paul writing about? It was "giving." Now ye Philippians know also that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving but ye only. (Phil. 4:15.) So we see that the communicating that counts, is accompanied with material substance. We communicate to our friends with a pencil and paper; we tell them how we love them, we tell

them the news, we ask them about their welfare. If you have a son off at school and he has written home for funds and you write him: "Son, we love you, we are interested in your welfare, your education, etc., and we wish you well. Mother sends her love. Your loving Father," and sign your name. How much good would that communication do the boy? It would be mockery. But if a P.S. is added with these words, "Enclosed please find check," then the communication becomes pleasant and useful.

If a friend of yours who has lived your door-neighbor for years, moves away to some far away country, invests all he has in real estate, and misfortune overtakes him, and on account of his misfortune he becomes bankrupt; he is a stranger in the country, therefore he cannot get help from his neighbors and he writes to you stating his condition, that his children need food and clothing, and he is unable to get it; and you write him: "Friend, I love you, you have been a faithful friend and good neighbor to me, I greatly sympathize with you in your troubles, and I am praying God's blessings upon you and your family, hoping that you may soon find relief, your true friend," and sign your name—what kind of communication would that be to him? It would actually be an insult. It reminds me of what James wrote. "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" (James 2:14-16.)

We have preachers who are preaching the gospel; giving their lives to the work. Some at home, some abroad. Paul says communicate unto them, and the communication they need is "Enclosed please find check." That is good works. A man may go to church, go to prayer meeting, and go to Sunday School regularly, be ever so good, and talk ever so much about it, unless he opens his pocketbook and communicates to those who are preaching the gospel to lost souls, his serving faith is dead and his good works are worthless. Some of our good Baptist brethren who are sound in the faith are withholding their support from our organized work, giving for their reason that they are afraid that too much of the money is being used by men who are not sound in the faith. Still they say that they do not know these things, but are afraid it is the case. It reminds the writer of the parable of our Lord about the talents. To the one that had received the one talent, when his Lord was reckoning with him, he said, in part: "And I was afraid and went and hid thy talent in the earth," and his Lord called him wicked and slothful. When our Lord has so graciously blessed us with an opportunity to communicate, we should not be afraid, but use it.

And I know of no other cause that is as worthy as the causes our 75 Million fund goes into, viz: For the

preaching of the gospel, for helping aged ministers who have spent their lives preaching the gospel, orphans, hospitals and Christian education. Money thus spent is "good works."

J. E. HEATH.

ALIEN IMMERSION

"Alien Immersions" are immersions performed without authority about the administration of baptism. The word alien means stranger or outsider, one who is not of the household. Eph. 2:12. "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise." Any immersion, therefore, administered by anyone outside the regular order would be regarded as an alien immersion and is not approved or accepted as valid baptism by Baptist churches generally.

II

There must have been and there must now be, some definite regularity about the administration of baptism. It is not within the range of reasonable probability that the ordinance of baptism should have been left to the hazards of time and circumstance.

Whoever were entrusted with the gospel, the ministry and the church order, were perforce entrusted with the ordinances. The physical nature of the ordinance of baptism places it in the custody of a body, the locality of which is visible. Baptism is not an ordinance of the invisible church, nor of the Kingdom of God. It is one of two foci that constitute a rallying center for believers the world over "until He come." Baptism is not essential to salvation, therefore it is not an ordinance of the Kingdom. Baptism is an ordinance of the church; and is essential to church membership. The content of baptism is the pictorial representation of the burial and resurrection of Jesus Christ, essential truth and ground of faith in Christ as Saviour—truth committed to the churches to be preached to the world. Baptism belongs with the sacred trust of which the Apostle Jude wrote: Jude 3, "Beloved, when I gave all diligence to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

Some responsible body of Christians were entrusted with the ordinances. Their administration and preservation are not to the individual. The ordinances are social in their nature and should be kept and administered by the church which is pre-eminently the social body known to the Bible. The administration of baptism is, therefore, much more than immersion. It is a believer's confession of Christ. It is the solemn avowal of a changed life. It is the outward sign of an inward work of grace through which the sinner died and rose again to walk in newness of life. It devolves upon God's people to keep inviolate the truth in doctrines and practice until our Lord shall come again: No matter how narrow others may think

(Continued on page 13)

IN MEMORIAM

OBITUARY

Brother Carmelins Smith Cox was born in Bertie County, North Carolina, October 27th, 1847. Died at Madison Station, Miss., November 17th, 1923.

He was married to Mrs. Madaline Mulherring forty-three years ago. From this union were born six children, five survive him. His companion preceded him to the better land twenty-four years, having passed away November 20th, 1899.

Brother Cox joined the New Hope Baptist Church years ago, when the building stood out on the Jackson road.

Bro Cox's esteem was evidenced by the large attendance upon his funeral. In sympathy,

R. L. Bunyard.

Willa Anne Douglas

Willa Anne Douglas was born on October 16th, 1843. She was the oldest daughter of Rev. Elisha Douglas, one of the pioneer Baptist preachers of Mississippi. Being reared in a Godly home, she became a Christian in her early teens and joined Shiloh Baptist Church in Lawrence County. One of her brothers, Elisha Douglas, was also a Baptist preacher. On the 4th day of February 1866 she was married to James H. Carlisle, by whose side she walked for fifty-seven years until on the 5th day of September 1923 the Death Angel came and took her to her eternal reward. She was seventy-nine years, ten months, and nineteen days old. To this union there were born eight children—six sons and two daughters. Of these sons, there are four living; Willie, Oscar, Jimmie, and Eddie. The two daughters are Lizzie, who is now Mrs. J. J. Barnes, and Janie, who is Mrs. Luther White. This dear, good mother was spared to see and love the children of her children. She had thirty grand children and seventeen great grand children. She has two brothers yet living, Carey and Norville Douglas; one half brother, Johnnie Douglas, and one half sister, Martha Barnes.

At the time of her death she was at the home of one of her sons in McComb City. The funeral services were held from the Central Baptist Church, Rev. R. R. Jones officiating, assisted by Rev. Lane, Thompson and Wells.

Thus another good wife, mother and friend has gone to rest. To all the loved ones let me say, "Weep not as those who have no hope." She has crossed the river and will await you on the other shore. She was a faithful worker in the W. M. F. of her church as long as she was able. She loved her Lord; she loved her church; she loved Christian people. When we have finished our course down here and cross the river, she will greet us on the shore, where there will be no more sorrow, no more death and where all tears will be wiped away.

May God bless the husband and all the loved ones, in my prayer.

—R. R. Jones.

OUR DEPARTED

Thomas W. Baker.

November 16th, 1923, Deacon Thomas W. Baker, age 78 years, departed this life.

His remains were laid to rest in Spring Hill Church Yard by appreciative friends and relatives of whom there are many. Rev. B. B. Hall officiating.

A noble spirit has gone, a devoted Christian, a loving father, brother, friend, 35 years a member of this church, a Deacon for the last twenty. A loyal supporter of the cause. Poor in perishable wealth; but had an abundant store of imperishable riches that will last throughout eternity. A few hours before he passed away, his daughter heard him praying, and said to him, "Papa don't worry, try and rest;" his reply was "I am not worrying, I am prepared to go, I am praying for the world." Like Paul, "his heart's desire and prayer to God was that Israel might be saved." May God's Blessing rest on his dependants.

P. C. Thompson, Church Clerk, Garden City, Miss.

Mrs. S. J. Gooch.

At 1 o'clock in the morning of November 15th, Sister Gooch was called to her heavenly home, after living to be nearly 80 years old. Most of her life was given to the service of her God. She lived a beautiful Christian life, and strikingly adorned the doctrine of her Lord.

Sister Gooch was thoroughly loyal to her church, and was an exemplary wife and mother. Her home was in the truest sense a Christian home. She passed to rest from her home in Oakland, Miss., and was laid by the side of her honored husband out at the old home church.

Three sons and two daughters remain to carry forward the Master's work which she so much loved.

W. I. Hargis.

(Continued from page 14)

them, not how illiberal they may appear to be.

III

We have several examples of baptism. Some of these examples apply to the act of baptism, others to its content. Regarding the act and meaning of baptism there is but one voice in the Scriptures. Regarding the administration, many examples are given. The apostolic examples authorize the baptism of believers by persons who are under the guidance of the Holy Spirit. As in the case of Philip and the Eunuch, Paul and others on missions in distant lands. The authorization of miracle and the apostolic office was predecessor to the churches in the divine order.

IV

Other churches and individuals, and many Baptist churches when they perform the act of immersion, as baptism, under the same authorization as they do some other act, which they call baptism. It is not the authorization of Baptists that stands in the way of accepting alien immersion, but the knowledge of those who accept other things for baptism and make impossible for Baptists to honor immersion which they per-

form without accredited teachings and practices which Baptists cannot accept.

If alien immersions are accepted by Baptist churches the whole subject of church government and policy is surrendered. It involves church sovereignty, individual freedom, open church membership, infant baptism, believer's baptism, whatever of approach is made to baptismal regeneration, orders in the ministry, open communion, with every sort of thing that exists, or may hereafter exist. To accept alien immersion would be the first and most important step toward disintegration of church integrity and responsibility. If baptism is not of sufficient importance to demand its purity of form and meaning, then nothing that Christ said to us, or left to us should be held sacred to His memory. If it be said that this statement is too sweeping, let it be asked, what shall be the limit? Shall there be any attempt at uniformity in baptism? If so, let it be Scriptural where all can rest secure.

VI

There is an argument of immense value in the matter of uniformity. Why should any Christian ask to be received into a church on terms that had in them the suspicion of being incorrect. If one is unwilling to discredit his former baptism there is one of two things true about him. Either he is unwilling to discredit the connection from which he comes, or the church which he proposes to join.

There is no other denomination in existence which holds baptism in the same relation to salvation as do the Baptists. Baptists do not administer baptism for the sake of the persons who are baptized, but for a testimony to the world of the reality and saving power of the Son of God who was dead and now lives in triumphant glory because he could not be holden by the grave.

Baptists do not believe a man is worse, or better from having been baptized except that his conscience is void of offense regarding his open confession of Jesus Christ and his testimony to His power and willingness to save.

A strong reason for the re-baptism of those who have had alien immersion is that persons joining a church ought not to have anything connected with their change of church relations that would be questionable. A person joining a church must receive the full fellowship of all the members. A member may be dismissed by a majority vote, but never received on a majority vote because he should have full fellowship. If a majority should vote to receive alien immersion and yet if one member should think differently, the rights of a single member would reject the applicant. No man can afford to cause a division in a church. He had better never join any church.

VII

Re-baptism has Scriptural sanction. Paul found twelve men at Ephesus who had been baptized unto John's baptism. That is, they had been baptized on the faith of a Saviour who was yet to come. Their baptism was out of date. Baptism

is administered on a profession of faith in Jesus Christ who has come and died and risen from the dead and ascended into heaven. When these men heard this from Paul they were baptized and Paul laid his hands on them and they received the Holy Ghost in attestation of their genuineness and acceptance of God. A man is always safer when with all his soul he is trying to do the right thing. None should claim infallibility. All human beings are liable to err, but all the more every honest man must stand true to the lights before him, if ever he shall say, "I have fought a good fight, I have kept the faith."—F. C. McConnell, in Christian Index.

FOUR KINDS OF RIGHTEOUSNESS

The scriptures give us four kinds of righteousness.

- 1.—Legal righteousness.
- 2.—Old Testament righteousness.
- 3.—New Testament righteousness.
- 4.—Self-righteousness.

Legal righteousness means perfect righteousness, holy, pure and absolutely Sinless, not only in the letter, but in the spirit and from the heart.

To condense it into a few words, it means absolute perfection in a complete sense.

All standing before God, in His presence, is based on the above outlined "Legal righteousness."

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- 2.—Old Testament righteousness,

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